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told, in addition, that they must wash their hands before preparing beer or else the product will not be satisfactory. It is believed that if children are not taught to bathe at an early age, they will be afraid of cold water and their parents will find it necessary to drag them to the stream. Getting the child used to bathing is also seen as connected with teaching it, in the process, to swim well, a skill which is considered essential to survival because of the frequent necessity of crossing streams and rivers which are often dangerously swollen and rapid.

Children tend to be discouraged from playing, since it is felt that such behavior leads to a disinclination to work. Jesting or joking by children is similarly frowned upon, because it is believed to lead to lying in adult life. Nonetheless, children do often try to play until halted by their parents, who are likely to stop them more rapidly if children of both sexes are playing together. If a particular older child, who is visiting, has a reputation for playing and jesting, parents may tell their own offspring not to play with the visitor.

At this point, it seems appropriate to point out that one of the more significant features of Jívaro socialization may be the relative isolation of children from peers outside their own polygynous nuclear family, due to the extreme dispersion of households in the forest. This isolation seems likely to be conducive to a sense of alienation from the rest of the tribe, particularly when coupled with the traditional early morning lectures which fathers give to "make them be careful" in dealing with others beyond the household and which emphasize the deceitful and treacherous characteristics of other tribesmen. Adding to the child's sense of insecurity vis-à-vis the rest of the population is the frequent attribution of illness within the household to the bewitching activities of hostile shamans. Finally, the dispersion of the population in

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small households over a large area results in a very poor communication system in which fourth- or fifth-hand information usually arrives garbled and exaggerated through repetition, the erroneous rumors giving rise to misunderstanding, suspicion, and hostility.

Children frequently steal portions of cooked meat from one another and wrestle over them, which reflects the fact that meat is not always abundant in the household, depending on the father's hunting success and his immediate commitment to some other task, such as clearing trees. There is also a reluctance to give a small child more than a single piece of meat, for it is believed that varying the portion may cause it to cry when it doesn't get as much as it did on a previous occasion.

While stealing and wrestling over meat is disapproved of and, if repeated, may be punished by the father by spanking with a nettle, wrestling for its own sake between boys is approved and encouraged, although the father may advise them not to hurt one another. Sometimes nettle spanking may be used to stop children from playing, or the father may find it sufficient simply to threaten to bring a nettle. A child who regularly grabs things that he might damage, such as pottery bowls, may have his hand beaten with a nettle. In general, however, there is little in the Jívaro house that a child can damage, since pottery not in use is stored on high bamboo shelves, and personal effects are suspended in baskets out of their reach. As a result, discipline with regard to safeguarding property is not emphasized.

If a child is extraordinarily bad, and, despite nettle spanking, continues breaking pottery vessels, taking meat without asking permission, and stealing peanuts from storage baskets above the rafters, the parents may undertake the harshest punishment they ever use on children. This consists of drop-